

Property of  
Graduate Theological Union

MAR 08 1988

# the anglican digest



EASTER A.D. 1986

**COVERS:** The Resurrection panel from the window above the High Altar of the Church of St Michael and St George, St Louis, appears on our front cover. The back cover contains a photograph of one of the beautiful Nave windows of the same parish church.

## CONTENTS

What We Owe To Bishop Allin	5
Spiritual Directions	9
A Bishop Speaks About Liturgy	12
Spare A Thought	17
Present Tense Christians	18
Mom Is Very Sick	19
The Good News	21
Thoughts At A Requiem Eucharist	22
An Easter Remembered	24
Sermon On Children	27

Departments: *According To* (31), *Burials* (36), *Miter Box* (35),  
*Quarter Watch* (41), *We Recommend* (38), *By Will and Deed* (34).

ISSN 0003-3278

**THE ANGLICAN DIGEST**

Vol. 28, No. 2

The Rt Rev Michael Marshall

Honorary Assistant Bishop of London

Episcopal Director

The Rev C. Frederick Barbee, Editor

The Rev H.L. Foland, Founder

*The Anglican Digest* is published bi-monthly by SPEAK, the Society for Promoting and Encouraging the Arts and Knowledge (of the Church) at Eureka Springs, Arkansas. Board of Trustees: The Rev Edward L. Salmon Jr, St Louis, Missouri; Mr Kenneth H. Castleberry, Eureka Springs, Arkansas; Dr Arthur Ben Chitty, Sewanee, Tennessee; The Rev Canon James P. DeWolfe Jr, Fort Worth, Texas; the Ven Richard F. Milwee, Little Rock, Arkansas; the Right Rev Paul Reeves, DD, Bishop of George (Retired); Mr Rabie G. Rhodes, Harrison, Arkansas; Hon William S. Walker, Harrison, Arkansas; and The Right Rev William C. Wantland, Bishop of Eau Claire. Secretary-Treasurer: Capt W.R. Swindells, Hillspeak.

Editorial Offices: P.O. Box 11887, St Louis, Mo 63105

Business and Advertising Offices: Hillspeak, Eureka Springs, Ar 72632

*The Anglican Digest* is sent to anyone who desires to receive it. TAD is supported solely by contributions and a very limited number of advertisements of organizations which, like TAD, seek to serve the Church. Currently, to print and post six issues of TAD costs about \$10 in the U.S., \$15 outside the U.S.

Opinions expressed in articles in *The Anglican Digest* are those of the authors and do not necessarily represent those of its Board of Trustees.



EASTER A.D. 1986



# the anglican digest

A miscellany reflecting the words and work of  
the faithful throughout the Anglican Communion.

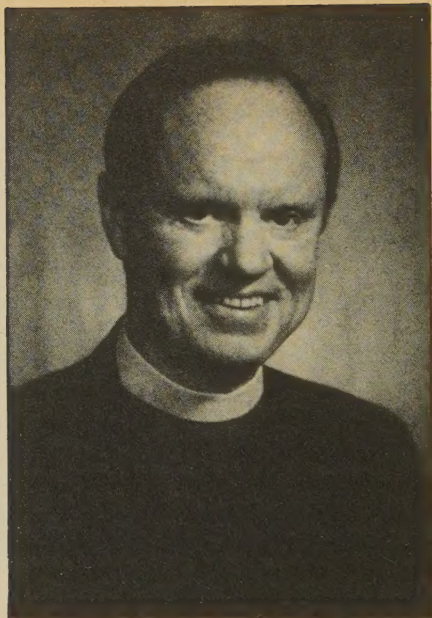
## THE EMPTY TOMB

“IF ONE BELIEVES THAT the tomb was empty, as I do,” writes John Polkinghorne, formerly Professor of Mathematical Physics at Cambridge and now a priest in the Church of England, “certain consequences follow . . . One thing that the empty tomb says to me is that matter has a destiny, a transformed and transmuted destiny no doubt, but a destiny nevertheless. The material creation is not a transient, even mistaken episode.”

Of course, what makes the resurrection of Jesus Christ saving truth for any one of us is a living encounter with the risen Lord. Yet at the same time, the one thing about the strange events surrounding the resurrection of Jesus which all four gospels agree about, is that the tomb was empty.

That is all part and parcel of the good news. For the resurrection of Jesus Christ occurred in the material world and is good news for a materialistic world. Matter matters. In spite of all that a materialistic society has done to matter, the environment, the human body, in the light of the risen, embodied, glorified Christ, we can now look at that same world with new eyes of hope. The resurrection involves nothing less than God's recycling of that which humanity rejects.

—The Rt Rev Michael Marshall, Episcopal Director.



**T**HE MOST REV JOHN M. ALLIN, Presiding Bishop of The Episcopal Church, handed the primatial staff to his successor at the Cathedral Church of SS Peter and Paul, in the City and Diocese of Washington on 11 January 1986. Elected Presiding Bishop in 1973, Bishop Allin was at that time Bishop of the Diocese of Mississippi. He was born in Helena, Arkansas in 1921, educated at the college and seminary at Sewanee, and served missions, parishes, and Church institutions in Arkansas and Louisiana. Among the "stations" of his first charge was Hillspeak's neighbor, St James' Church, Eureka Springs [1945-1949]. He and Mrs Allin will make their home at Sewanee. Of his plans for "retreading" [rather than "retiring"], Bishop Allin said, "I'm going to write angry letters to church papers and sign other bishops' names to them!"

As a tribute to Bishop Allin's strong and loving leadership of the Church, we are pleased to share with our readers the following sermon which was preached on the XXII Sunday after Pentecost, 1985, in St Thomas Church, Fifth Avenue, New York City, by the Rev Dr John G. B. Andrew, Rector.

# WHAT WE OWE TO BISHOP ALLIN

THE BIBLE MENTIONS visions often. Many of the prophets tell us what they have seen and what they have felt on seeing them. St John on the Isle of Patmos, in exile there, saw a new Jerusalem, and he describes what he has seen. It was a scene of unparalleled magnificence; not simply a restored and rejuvenated City of God, but a new City from which the blights upon the lives of its citizens had been forever banished: no more bereavement because no more death, no more pain, no more sense of loss and deprivation. John was presented with a vision of life in which God's life was victorious. There could be no more anxiety—there was no more sea, and the sea represented the dark turbulence and chaos and formless threat to human life, the struggle inherent in shaping Creation. He saw life and all existence without guessing its uncertain futures and risking mistake in trying to discern its histories. The eternal was the present, for Christ had made all things new, and what he saw was God's own life in the splendor of its existence.

I love that passage of Scripture from his Book of Revelation disclosed to him by God. He writes in poetry, in riddle, in a tumbled

skein of colors and shapes, a sort of surrealist account. People have been quick to see their own interpretations emerge from this puzzling poetry, and the truth is that it is possible for different people to discover different colors in it as people can when they look at oil on water; they catch the refractions of the light.

It is a legitimate exercise for people to ponder the life and doings of their God, to wait and look and try to see the emergence of a shape they recognize, a form they can identify, from the mystery of his hiddenness. What does he have in store for the world of humanity, for me, as an individual, for the Church which Christ came to build, peopled as it is with stupid and sinful liars like myself, where saints are suspected for being different, and disregarded, where we can hardly ever see the wood for the trees, where we calmly and pompously make pronouncements that are wrong, self-serving, and unintelligent, where we play God and judge where we have no right to judge, and where but for the strong life of risen Christ lived on in it the whole shaky edifice most deservedly would have shattered and forever fallen?



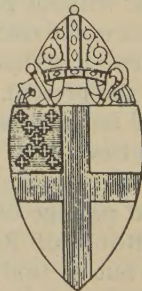
I listen to this great vision and the picture of the Church in its perfection, which after all is what Heaven is—all Creation joined in the music of praise and love of its Divine Creator, undeterred, uninterrupted, unconstrained, as it gives back the song which now the angels sing—and I am inspired. With this vision of a reality too bright for me to contemplate for more than the blink of an eye, I feel more sanguine when I turn again to the things of earth, and when I look at that part of the Church of God which holds my loyalty and my love, unsatisfactory as she allows herself to be viewed; flawed, stained, uncertain and weakened by the likes of me, I wonder about her immediate future.

She has made an important decision this year, in this part of her. She has chosen a new chief shepherd who, if all goes as she plans, will be with us a number of years; and in a position to influence her shape, her priorities, her direction: our new Presiding Bishop. But first I think it is about time the Episcopal Church in the United States pulled itself together to consider the contribution of our retiring Presiding Bishop John Allin.

The Office of the Bishop in the Church of God is a teaching office, directed to the flock of which he is the chief pastor and shepherd of the shepherds. So his teaching has two dimensions, two reaches. He is first directed to the clergy, themselves

the teachers and guardians of the Faith in the communities they serve, who are the encouragers and the enablers of the people of God who constitute the second dimension and reach of his teaching, for they themselves are the evangelists, the effective Gospel-spreaders for Christ. Many priests would be grateful for this teaching and glad to pass the benefits of it to their people. A bishop's teaching is not necessarily to provide all the answers anybody may care to ask. But there are guidelines he must be mindful of, and some remarks from the present Archbishop of Canterbury may well be heard at this point.

"If he is true to his vocation a bishop must regard himself as preeminently the trustee of tradition . . . A bishop has, according to Church law, to 'teach and uphold sound and wholesome doctrine, and to banish and drive away all erroneous and strange opinions. He . . . has a conservative responsibility. He is a guarantor of historic continuity. He is a steward of the Apostolic Faith.' "



Words of support for this come from no less a quarter than John Robinson, the one-time Bishop of Woolwich, who wrote the disturbing book, *Honest to God*: "A bishop will be the more aware that his slightest word is liable to be taken up and sometimes distorted by the public media. His utterances and actions will therefore appear, particularly outside the Church but also to embarrassed faithful within, to commit many others than himself. This means he must exercise special prudence and imagination."

Archbishop Runcie adds: "Churches are habitually engaged in correcting their own past. But such change is done by emendation, by development, by re-emphasis and not by repudiation..."

Strong words, these. We can also say that once a bishop ventures into the area of political party in commenting upon contemporary events he may alienate Christians within his own jurisdiction who see things differently in a political light whilst holding firm to orthodox and traditional Christian articles of faith. When those areas deal with questions of social justice, people's poverty or unemployment, hopes for peace from nuclear warfare, birth control, abortion, capital punishment, he finds he has a minefield to walk in, and folks are swift to leap to conclusions they think he has found and embraces. The press and media coverage can be less than helpful

when they edit or highlight certain phrases and certain sentences in a statement he may have prepared with a balance in mind. If he is flip-pant or out for the telling phrase, he will get what he deserves. Where prudence gives way to courage, where the teacher becomes the statesman, where the shepherd reaches for the mantle of the prophet, there always has to be remembered the whole of Christ's Church, and the Church contains the least of these, Christ's brethren, who may be slow of heart and mind and to whom damage takes the longest to heal. He has to be mindful of history as well as the future, the great Church of St John's vision, as of the present predicament. And he has to lead. A shepherd leads. He doesn't prod or bark orders. He leads his flock.

This I would ask you to consider is what the present Presiding Bishop John Allin has done. He came into his office in a Church embittered with argument and strife, riddled by faction. The sixties had played havoc with this nation and the Church in all its parts within it. There was anger on a national scale, there was guilt over issues like the war in Vietnam. There was shame at its outcome. There was a series of looming financial crises. There was a discovering of ways of looking at God set against this social and economic turmoil which dismayed some people. Landmarks were torn up and cast



away. Sometimes the new discoveries were hailed as new revelations. Theology and its study were jolted in the schools and seminaries. New forms of spirituality were explored and exploited, sometimes recklessly. People forget a lot, perhaps too much at times in their attempts to accommodate what they welcomed as the new thing.

But, John Maury Allin had read his Scripture. The New Jerusalem, the Church of Heaven, was a vision to which its participants must arrive in peace, in deliberate and delicate approach, mindful of history, mindful of tradition, supremely mindful of reverence owed to the Divine Lord, courageous in trying new ways and patient to see their outcome.

He wanted to bring his people with him, bruises and all, at a pace

which the wounded could manage. He urged integrity, truth and charity, rather than fast expediency or slow caution. Of course he has been a traditionalist. Remember Robert Runcie's words of reminder on that. He has irked some. He has angered others. Examine their agendas before joining them.

He has brought with him a sweet reasonableness and reality of Fatherhood of a vast and unmanageable family. In doing so, he has taught us about God. And that is what Bishops are for. A peacemaker rather than a pacemaker. A priest rather than a pragmatist, who as St Augustine enjoins us all to have: one eye on the things of heaven and one on the things of earth, and both, open and alert.

---

## MOST CANADIANS BELIEVE IN GOD BUT REJECT DEVIL

- While almost 9 in 10 Canadians today hold a belief in God (87% ), only about one-third accept the existence of the Devil (33% ).
- And while 71% believe in Heaven, far fewer (39% ) acknowledge Hell. The lowest level of belief was in reincarnation, with 29% accepting it.
- While belief in God, Heaven and Hell tends to increase with age, there is no difference in acceptance of the Devil among the different age groups, and slightly fewer of those fifty years of age or older acknowledge a belief in reincarnation than do younger Canadians.

—Princeton Religious Research Center.



## SPIRITUAL DIRECTIONS

**W**HEN IS IT SAFE TO PRAY? Now, before you respond with the expected and appropriate answer ("at all times"), think about when you feel safe at prayer or comfortable in praying. I have noticed, and so have you, that when the leader of a group asks if someone will open the group with a prayer, all or most of those present will respond immediately by assuming a prayerful position with head down. This, of course, is acceptable since we normally kneel in prayer; but it also serves to avoid eye-contact with the person who might ask us to be the one to pray, and that would just mortify us terribly. We would not know what to say. Or we might use poor English or poor sentence structure. Or we might bumble into poor theology or displease God or someone else important such as the leader. How terribly embarrassing.

Perhaps it is safer and more comfortable to pray liturgically and concurrently with a group—to participate in a structured ritual. It is, after all the combination of the need to be extemporaneous and the presence of others that provides the fear of prayer that we all experience. And a structured ritual removes that fear by removing the need for being extemporaneous. The other way to help remove that fear is to remove the other people from our prayer time. Then we can feel freer to communicate with God. Both of these options are valid prayer forms open to every Christian. We find the first most often in the liturgical worship of our church.

And we find the second in our most privileged special and quiet time with God. Each option has its own special beauty and benefit—the quiet, personal time with God allows

us to share our most intimate needs and feelings with our Lord and to feel his personal presence with us; the liturgical worship helps us to be present with God in our pattern of behavior which is formed out of our ideals, our needs and our values. The liturgical option is normally exercised only on Sunday, and the quiet, personal time option is normally exercised, if at all, only when we have a sadness, a need, or sometimes a thanksgiving to express. This is really bad news. First of all, Sunday is not the only day in which we should be in prayerful contact with God. And secondly, prayer is not only a crutch to be used in times of crisis or elation. If these two principles guide our prayer life, it is no wonder that we have difficulty in praying extemporaneously with others.

In truth, we all need prayer to be not a weekly disturbance occasioned by Sunday, but rather we need

it to be a constantly and consistently available "exodus from tension." The Good News is that there is a way to accomplish this very goal in our prayer life. It is called the Daily Office [the beautiful services of Morning and Evening Prayer]. In the Daily Office we experience the beauty of liturgical worship, the consistency and thoroughness of the prayers, the opening of Scripture to us, the soothing yet challenging meter of the Psalms and Canticles, and the catharsis of confession and absolution. Our prayers and our worship are complete. But that is not all. Because the Daily Office is just what its name implies, a daily contact with God, it builds in us a consistent pattern of communication with God—one which draws us into his presence reliably and habitually. The Rev Stanley Penrose Collins, Grace Church, Galveston, Texas.

---

## THE SON OF GOD

"I'M READY TO ACCEPT JESUS as a great moral teacher, but I don't accept his claim to be God." That is the one thing we must not say. A man who was only a man and said the sort of things Jesus said would not be a great moral teacher. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to." C.S. Lewis, *Mere Christianity*.



# CANTERBURY CATHEDRAL



The story of this grand graystone edifice is the story of England, since it and the distinguished prelates associated with it significantly dominate the annals of that nation's history. Canterbury is not only the Mother Church of England, but of all the Anglican churches throughout the world.

One of Britain's largest churches, 522 feet long, Canterbury is also one of its most sublime. The great 256 ft. central tower (built 1495) has been recognized as the noblest Gothic tower standing. It is called Bell Harry Tower, after the huge bell named "Harry", at its top—dating back to the 14th century. The west towers are only 130 feet high—the south tower finished in 1468; and the north tower rebuilt in 1840, after being in a state of near collapse. The majestic 80 ft. high nave was completely redone about 1400 (in Gothic) to cover the original Norman pillars.

Throughout the almost 14 centuries there have been 102 Archbishops in the succession from Augustine (597 A.D.) to Robert A.K. Runcie (1980 A.D.)

## A BISHOP SPEAKS ABOUT LITURGY

FROM TIME TO TIME the bishop, the chief liturgical officer of the diocese, feels obliged to reflect upon some of the current liturgical practices taking place within his cure.

Several matters have accumulated that I would like to share with you. The first involves the passing of the Peace. With the best of intentions, it can easily get out of hand and become the first coffee hour of the morning! An extended, noisy, busy Peace-passing breaks the flow of the liturgy, resembling a time-out rather than a step in liturgical progression. I favor the Peace being passed rather quietly from the altar through the congregation. This emphasizes that our unity with each other is related to our unity with God. The Peace becomes a powerful Communion symbol.

Another matter that bothers me is members of the clergy taking liberty with the language of the Prayer Book, substituting words and phrases supposedly as improvements over the original. We have no right to do this according to our ordination vows. It is a cumulative practice: One word changed soon leads to a completely new sentence. It is also disturbing and distracting to those who are familiar with the authorized words.

A third concern is stating a person's name while administering the Sacrament. This might be appropriate at a relatively small, rather intimate and informal Eucharist. Even on such occasions, however, it appears to me to be a bit precious. At a larger service, the practice runs the danger of placing a stranger whose name is not known in an embarrassing situation.

Far too many of our churches resound with chit-chat before services—hardly conducive to preparation for worship. And I hate to see liturgical arrangements being made during the service. To see the priest going hither and yon, covering up inadequate preparation for the liturgy, is very distracting.

These are my complaints and annoyances.

I'll bet you have yours.

—The Rt Rev Harold B. Robinson, Bishop of Western New York.



# AGE—AN OPPORTUNITY



William A. Baker, Jr

AT 82 YEARS OF AGE, Florida Scott-Maxwell wrote about her strong feelings of being old in a book entitled, *The Measure of My Days*. She was astonished to find how intensely one lives in one's 80's. She wrote, "Though old, I felt full of potential life." Life is full of potential at any age. It is our task as Christians to live into our God-given potential, to grow into our own specialness.

Often we do not know what we are seeking in this life, but seek we must, if we are to grow and to come to terms with the Mystery that is God.

One Easter Day, Mrs Scott-Maxwell wrote, "My long life has hardly given me time—I cannot say to understand—but to be able to imagine that God speaks to me, "I keep calling to you and you do not come." And I answer naturally, "I couldn't, until I knew there was nowhere else to go."

# FALLEN SPARROWS

*"Not one sparrow falls to the ground  
without your Father knowing."*

St Matthew 10:29

THE TRAGIC LOSS of the crew of Challenger makes us, in the words of the Book of Common Prayer, all "deeply sensible of the shortness and uncertainty of human life." Once again, and in a very public way, we were compelled to come face-to-face with the fragile nature of life. It would be wrong to assume that the death of public and famous persons is somehow sadder than the death of an obscure citizen. Even as the burning remnants of the space shuttle and the charred remains of the crew fell into the ocean, death came to countless others. There were the infamous, famous, unknown, unmourned, young, old, talented and vital, loved and despised. There were those who will be greatly missed and those whose death will hardly be noticed. There were those who welcomed death and those who fought and denied it. Those who feared it and those who greeted its deliverance from a life too burdensome to continue.

The loss of the Challenger crew brings us back to the way we ought to react to the loss of any life. It may be the knifing death of an inner-city teenager or the premature death of an infant. It could be the sudden, unexpected death of a promising young life, or the disquieting, though awaited, death of someone in terminal illness or at the end of a long, full life. They may not be heroes, or have accomplished much in the public eye. All may not have even been loved, or will even be greatly missed. Yet all are like the fallen sparrows in the Gospel according to St Matthew: "Not one falls to the ground without your Father's knowing."

As we have uttered our prayers for the lives of the seven astronauts, our words of intercession rise to a God who in that exploding instant received back unto Himself a countless number of souls. Rest eternal grant unto them, O Lord. And may light perpetual shine upon them.

—The Rev Theodore R. Gracia, Rector, Christ Church, River Forest, Illinois.



# OPERATION PASS-A-LONG

**S**PEAK'S OPERATION PASS-ALONG, which since 1972 has passed along more than 37,000 books to seminarians, newly ordained priests and others, has shut down temporarily to relocate and inventory the 10,000 or so books now on its shelves.

In the meantime, requests will be filed without action and books will be accepted, a blanket acknowledgement of their being received sent to the donor. As soon as the books are relocated and inventoried, requests will be filled where possible and receipts sent for books received.

The first Supervisor of Operation Pass Along was the late Winifred Swinson Hensel who built the first leasehold home at Hillspeak, named Wynnewood and presently occupied by the grandson of a missionary priest in Minnesota and his wife. Mrs Hensel is buried in Hillspeak's St Mark's Cemetery.

The present Supervisor of Pass-Along, L. Jack Baker, lives with his wife, Ruby, St Mark's Chapel's one-woman altar guild, in the second leasehold house built on Grindstone Mountain.

Since its beginning in 1972, Pass-Along has served hundreds of seminarians who have looked to it for hard-to-find, often out-of-print Christian "classics"—books on their seminary's reading list but often unavailable. Pass-Along has helped many parish libraries get started and in at least two instances has helped rebuild parish libraries lost to arson.

The relocation and inventory will take about three months to accomplish. Its reactivation will be announced in *The Anglican Digest*.

# "NO SUBSCRIPTIONS"

TIME was when TAD asked a dollar of each of its readers to be sent in as a birthday offering. Time was when White Castle sold six hamburgers for a quarter and Coke sold for a nickel a bottle. Those times, for good or ill, are long gone and a 'burger at a dollar is a bargain and Coke "machines" ask for \$.60 or more. Just as with the rest of the economy, *The Anglican Digest* has fallen victim to inflation and it is no longer possible to keep TAD going on the basis of a dollar per reader per year.

Inside the front cover of TAD you will find: "The Anglican Digest is sent to anyone who desires to receive it." And that is true. It is the announced policy of SPEAK'S Board of Trustees to provide TAD to those who want it whether they contribute or not. What follows, however, is equally true: "TAD is supported solely by contributions and a very limited number of advertisements from organizations which, like TAD, seek to serve the Church. Currently to print and post six issues of TAD costs about \$10.00 in the U.S., \$15.00 outside the U.S."

And so, for TAD to continue—the Father Founder always says that its purpose is "to keep the Faith and to keep solvent, and in that order"—there must be enough in the way of contributions to pay the printer, the electric bill, the Postal Service and those who work to send it to you. To solicit those contributions, SPEAK sends out two "round-trip" envelopes a year. They are not dues; they are not "subscription" notices; they are not duns. They are, very simply, reminders to you that TAD does need your help to carry out its function of serving the Church and they are designed to be as convenient for you as we can make them so that you can keep TAD coming to you—and to others.

And, again as the Father Founder says, "It's that simple!"

---

## SLIPS THAT SHOW

"When you have brass duty please  
include buffing and polishing the  
verger whenever the Bishop visits."  
—Altar Guild minutes of Grace  
Cathedral, Topeka, Kansas



# SPARE A THOUGHT FOR THE QUIET SORT

AFTER BECOMING VICAR of a church in the middle of Birmingham, I soon noticed a regular attender at Evensong on Sundays who always sat in the very back pew, never gave me more than the shyest of nods when I stood by the door at the end of the service, and never joined in any of the 'after Evensong' meetings held in the schoolroom nearby.

"She has been coming for years," one of my churchwardens told me when I enquired about her after a week or two of this; "she likes to be left alone."

After eight years there, I moved to a small country parish in my native Yorkshire. Sunday by Sunday (this was at the morning Parish Communion) for the first year or two—until, alas they went to live elsewhere—in the front pew on one side of the nave sat a man and his wife. He was a Big Businessman; they were a well educated couple, generous in alms-giving.

Here was no shyness—which, I suppose, that of the Birmingham lady could be called. Mr. and Mrs. X came to nearly every extra thing I held in church or vicarage. But, when they came to church for their Communion on Sundays they came to worship—and to listen to what was said from the pulpit—and that alone. They had, indeed, stopped church-going there for a time (but going elsewhere regularly) because they were continually being "tackled" by a zealot; not, I hasten to add, the vicar, but a layman who was full of good works and tried to make everyone else the same.

When I am to be a member of the congregation, I too slip into a pew near the back of the church. And, while I am always ready to exchange a greeting with anyone who stands at the door to have a word with the departing worshippers, I happen to be of those who dislike few things more than a hearty parson.

And this is one reason why that "early service" (the old-fashioned eight o'clock on Sunday mornings) still has its special appeal for many. I have come to appreciate once again the beauty and peace of that early Communion.

And let not those who are too loud in their denunciations of "the frozen people" forget that often enough the most attentive listener to the sermon is often sitting in a far corner of the church.

—From *The Church Times* London, The Rev Bernard Croft.

# PRESENT TENSE CHRISTIANS

AS CHRISTIANS WE KNOW and experience the fact that Christ is ever present. He is not a dead hero, a venerated teacher or prophet of the past, or merely a figure of history who had extraordinary influence on succeeding generations. He is our crucified, risen, living and present Lord. Therefore, we all testify to Christ's sovereignty as the here-and-now King of kings and Lord of lords in the way we speak about Him. Often even strongly committed and believing Christians slip into the habit of referring to Jesus Christ in the past tense in a way that subtly but effectively suggests that He is in fact a figure of the past only. The absurdity of this is delightfully captured in that now well known story about the upset Christian lamenting something by saying, "Why, Jesus Christ would turn over in His grave if He knew about this!"

Yes, I am uncomfortable when I hear too much of, "Jesus said," or "Jesus taught," or any other expressions which blurs His presence and His sovereignty here and now. The only Lord I know is the One who **says** and who **teaches**. Even the death, resurrection and ascension of Jesus Christ are not only historical facts, but saving present and eternal realities. We also know Jesus' very real presence is especially focused for us in Word and Sacrament, and in the eyes of any who look to us in need.

Of course there are perfectly appropriate times and ways in which to use the past tense when speaking about our Lord, and these are obvious. The point is that the real presence, and therefore the real sovereignty of Christ in every aspect of our lives and our world is a reality of which we are called upon to be witnesses. If we are "present tense Christians" we will, by the way we speak about Christ from the pulpit or in the pub, testify to His eternal sovereignty and thus inspire, confirm and strengthen faith and hope in others to know Him as Lord of lords and King of kings.

—The Rt Rev William Louis Stevens, VI Bishop of Fon du Lac.

# MOM IS VERY SICK— HERE'S HOW TO HELP

A YOUNG WIFE STRUGGLING to beat cancer, with three pre-school children, shares these practical suggestions for helping anyone who is seriously ill:

1. COOK A DINNER for my family and please bring the food in disposable containers or marked pots).

2. BAKE HOMEMADE COOKIES or brownies (and bring them frozen so I can have the delight of sending off fresh goodies in a lunchbox the next morning. This will give me the fun of feeling like a mama).

3. MAKE YOUR OFFER specific say, "I want to come over Monday at three to bake cookies or clean your pantry shelf, or whatever." If you say, "Call me anytime for anything," I won't know what you want to do, or when you are free, so probably won't ask).

4. OFFER TO BABYSIT (even if my husband and I are home and alone, this gives us the freedom of a private adult life in a place my illness can cope).

5. HELP WITH HOLIDAYS, birthdays, and anniversaries (ask if there are any special gifts or cards or wrapping papers you could pick up for me. How many times I have

wanted to give my husband a special card or put up a holiday decoration, but have been unable).

6. HELP MY CHILDREN attend birthday parties (perhaps by bringing prewrapped children's gifts to our home for future use; or you might offer transportation to a party).

7. CALL BEFORE you visit, but drop by for twenty minutes when you can (don't assume sickness requires rest at the expense of communications. Loneliness is the greatest interrupter of sleep).

8. ASK ME who you know that I might like to see, and bring them by (often I am too shy to approach a friend on my own. My whole life consists of asking favors, and I may just be too tired to make special requests).

9. TAKE SNAPSHOTS of my children over the months (this gives me a feeling that there are permanent records of the temporary happenings I may miss).

10. OFFER TO RUN two meaningless errands a week for our family (the small stuff—like hair ribbons, or cologne, or clean suits—falls by the wayside otherwise).

11. ALLOW ME to feel sad (or



please prepare for the worst. One of the most difficult problems of serious illness is that everyone wants to encourage the patient. But sometimes having a good cry with a friend who allows it will let the tension escape. Sometimes the greater part of the cure is the release of fear).

12. **EVEN IF THE JOKE** is terrible tell it! (Share your humor. Read aloud. Describe what is funny out there. It may not tickle my ribs today, but tomorrow I may relish it! Speak to the part of me that is more alive than dead, for that is the real me).

13. **TOUCH ME** (the isolation of being an invalid makes the power of love sweeter).

14. **OFFER TO WATCH TV** with me some afternoon when an old movie is on.

15. **SAY THE WORD "CANCER"** around me (and talk about the real life you are living). This helps me feel less like an untouchable and more like I am still involved with the world of normality. One of the hardest things for me as an invalid is the problem of conversation with my husband, I am left with only illness and TV to talk about with him, and this is hard).

16. **TELL ME HOW GREAT** I look considering what I'm going through (I know I look sick, but I still need to feel honestly attractive).

17. **ENCOURAGE YOUR HUSBAND** to come over to visit my husband in the evenings (one of the greatest gifts I have is my husband; yet my illness has eliminated much companionship.)

18. **PRAY FOR ME** and say you are doing so (the fact that you have faith gives me faith).

19. **TALK TO ME** of the future (next week, next year, ten or twenty years! The power of planning is incredible. If you look ahead I can too).

20. **REMIND ME** of the abundant life that awaits me and is promised to me. Also recall that there is comfort to be had here and now, in the midst of my illness. The Bible tells us that Christ is the healer, the comforter, the understanding fellow-sufferer. He brings cure and respite, not illness; and He holds me in His hand. Offer to be here with me now, as He is and will be with me forever. The fact that you could care so much in the moment tells me how much He cares for me in all moments.

—The Rhode Island Churchman

---

"You may be the only Gospel your neighbor ever reads."

—St. Francis of Assisi

# THE GOOD NEWS

**B**AD NEWS SELLS NEWSPAPERS. We know the truth in this statement. It seems that over the past several years one can find many examples of The Episcopal Church receiving bad press. Often, if you did the proper research or put quotations in the proper context, you got a totally different picture. All of us have read about The Episcopal Church, as well as other "mainline" churches, losing members over the past fifteen years. And we all did lose members, but did you know that since 1976, the attendance at Episcopal Church services *increased* 28%. That's not the kind of information that sells. Another statistic you will read about is how people have cut pledges. But the truth about The Episcopal Church is that we have gone from being eighth in giving among the churches to *first!* And all of this during the time that many people thought we would soon be out of business.

And the Church is on the grow again. Over 200 new Episcopal churches have been established in the last five years in 72 dioceses around the country. Our previous membership decline is ending and in fact our number of baptized members has increased to just over 3 million persons. The fields are still "white unto harvest," and The Episcopal Church is at work.

—The Rev Hill Riddell, *Rector of Trinity Church, New Orleans*

---



A six-year-old visitor to St. Thomas' Church, Hereford, Texas, describing the Eucharist to her father, who was unable to attend: "about the middle (at the Offertory) they tried to run us out—they brought out a smoke bomb and shook it at all the people in the front row, but we didn't leave. We just stayed there until the end!" (Note: The Rector really isn't all that remiss in teaching. The little girl is Methodist and had never seen a thurible before.)

## THOUGHTS AT A REQUIEM EUCHARIST



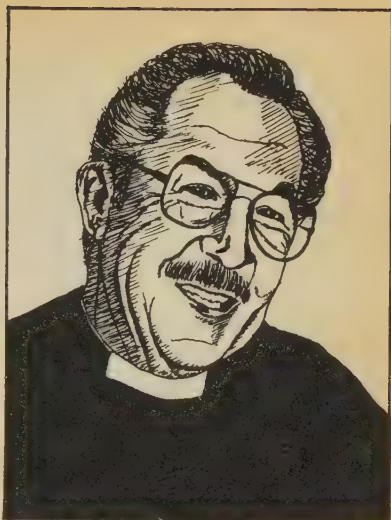
For whom is a funeral conducted? Obviously not for the visitors from outside the Church, although they are most welcome; nor is the funeral even primarily for the parish or the flesh and blood family. It is not a memorial service merely to comfort the bereaved. The attention of all is focused not on ourselves, but rather upon the persons and existence of those who have passed through death. To say, "There is nothing more we can do for them" is a denial of our Faith. We come together to pray for God's grace to bring them at last to perfection, to forgive them all their sins, and to grant them a final place in His Heavenly Kingdom. The Eucharistic Sacrifice is the most efficacious means to do this that the Church has at its command.

As each comes to make his Communion, he not only receives the Sacrament of our Lord's Body and Blood, but surely in some way has invisible and spiritual contact with those now entered into Paradise. At this moment, the Communion of Saints is no longer a doctrine but a blessed reality. It is not unfitting to observe that this act of worship is glorious. The congregational singing, the parish family and friends offering their prayers in great corporate devotion for the loved ones departed, the great hymns of the Church—"O God our help in ages past," "A mighty fortress," "For all the saints," etc—the whole victorious and triumphant note of the Eucharist is a telling witness to our Easter faith.



Christian burial is a benediction upon the deceased. It is a service of thanksgiving to God for the earthly life that has now come to a close, and a giving over of the ones we love to the mercies of God in the Faith that He will preserve them with Him in eternity. It is a service in which joy and sorrow are mixed, for while we say an earthly farewell, we know that the dead are alive in Christ and with others whom they "have loved long since and lost awhile." It is a service of triumph and hope, for those of us who remain know that we, too, journey toward the same eternal home, and we know that in the Communion of Saints we are joined with the Heavenly Church.

—Borrowed from *The Evangelist* St. Barnabas Church, Garland.



—THE REV C.V. WESTAPHER,  
Church of the Incarnation, Diocese  
of Dallas

The word that went round among the Apostles on the first Easter morning was: 'The Lord is risen indeed and hath appeared to Simon [Peter]' (St Luke 24:34). They did not trouble themselves about how the Resurrection happened. But seven weeks later Peter, addressing a great gathering, said: 'It was not possible that He should be holden of death' (Acts 2:24). The power of resurrection in nature and in human history is irresistible: the tree *will* put on its leaves. Man *will* be free. And Jesus Christ *must* rise from the dead.

—Sacred and Secular

*This article first appeared in The Arkansas Episcopalian, February 1986. It was written by Richard Allin, columnist in The Arkansas Gazette and brother of the Most Rev John M. Allin. St John's Church is the "home parish" of both brothers.*

I MEASURE ALL CHURCHES and congregations by the standard of St John's Church, Helena, Arkansas. From my earliest memories, St John's has always seemed imbued with a sense of the right and the appropriate.

St John's and the city of Helena co-existed almost since the beginning. Churchmen were bound into a congregation by Leonidas Polk, the territory's first missionary bishop, before the War Between the States.

To me, as a child, the members of St John's—those successors to the founders—seemed so aristocratic and impressive, yet so generous, and serving, and approachable. Of the few major influences on the direction of my life, St John's was one of the greatest.

For a while, until that bright light of teenage reason replaced my simple childish nature, Sundays at St John's suggested a foretaste of Heaven itself. It would have been hard to imagine any haven more pleasant and tranquil, or any people more genial and cheerful.

I was proud to be personally acquainted with those who insisted on serving and leading in the community, who supervised its charities, who directed the enrichment of the town's cultural life.

To see St John's at its best was to witness its members addressing a common goal. Its worship services were accomplished with richness and correctness. Its communal and spiritual life was pursued with vigor.

To see St John's at its most glorious was to see it at Easter. St John's prepared for its festival services with thoroughness. Choirs were rehearsed. Instrumentalists were engaged to provide the opening fanfares. Acolytes were drilled on duties at the Altar, with processional crosses, with flags.



# MEMBERED

All my Easters at St John's took place before air-conditioning. The nave windows, with their fine leaded glass, were rotated on a vertical axis to admit morning breezes. Easter lilies gracing Altar and sanctuary blended their scents with that of the newly Flowered Cross to fill the church with a haunting fragrance. And once the Easter processional began, maybe with "Welcome, Happy Morning," one could expect the flawless flow of a broad church festival Eucharist.

Yet, on occasion, there were unforeseen problems. On one sunny Easter morning, as our service continued past the usual one-hour length, the catastrophic happened. It was from the roof of the First

Baptist Church, one block away. As the Baptists emptied their auditorium, they fired up their new rooftop loudspeakers with a recorded chime version of "The Old Rugged Cross." The jangling racket caused pious Episcopal heads to raise just as the faithful were about to approach the Altar for Communion and the harpist was beginning to weave her delicate harmonic gauze over the congregation.

Action was called for. It was first taken by a member of the choir's bass section who rushed out onto the front lawn, shucked his surplice and began waving it broadly toward the Baptists, hoping to attract someone's attention.

Meanwhile, a cooler head went to the telephone in the study, called the Baptist Church, and explained the problem. Moments later, a scraping sound that could be heard all over town emitted from the new Baptist loudspeakers, and all was silent. The harpist continued, and Episcopal heads bowed again.

In moments of reverie, when I run the memories of St John's, Helena, over in my mind, I return again and again to Eastertide. The time has passed and the distances have grown greater. But the picture of Easter at St John's in my mind's eye is just as strong as ever.



St. John's Episcopal Church



# PARISH STAFF

## JOB DESCRIPTIONS

### RECTOR

Able to leap tall buildings in a single bound. More powerful than a locomotive. Faster than a speeding bullet. Walks on water. Makes policy with God.

### ASSISTANT TO THE RECTOR

Able to leap short buildings in a single bound. As powerful as a switch engine. Just as fast as a speeding bullet. Walks on water if the sea is calm. Talks with God.

### ORGANIST

Leaps short buildings with a running start. Almost as powerful as a switch engine. Faster than a speeding BB. Walks on water if he knows where the stumps are. Is occasionally addressed by God.

### YOUTH DIRECTOR

Runs into small buildings. Recognizes locomotives 2 out of 3 times. Uses a squirt gun. Knows how to use the water fountain. Mumbles to himself.

### PARISH SECRETARY

Lifts buildings to walk under them. Kicks locomotives off the track. Catches speeding bullets in her teeth. Freezes water with a single glance. When God speaks she says, "Please hold."

# SERMON ON CHILDREN

*"Whoever receives one such child in My Name receives Me; and whoever receives Me, receives not Me but Him who sent Me." St Mark 9:37*

TODAY IS MY LITTLE BOY'S seventh month anniversary of his birth. A little over seven months ago Sean was "safe and sound"—tucked away in his mother's womb. Then he was born, and things began to change. It's a very grand thing (and a true blessing) to be able to watch a baby grow up. Sean's no "mere" baby any more; rather, he's a child. For me the difference between a baby and a child is that a child can be seen (visibly) growing and learning. There was a time in which he did little more than sleep and eat, but now he's doing much, much more! He's learning! Two weeks ago he learned how to pull himself up and stand there for a moment (holding on to a chair), before he would fall down and go "boom!" Last week he learned how to stay up and not fall down, and then to lower himself down "at will". And just yesterday he learned how to take a step or two (both to the left and to the right) while holding onto the chair. Children are beautiful. And, because they are so beautifully human, they hold

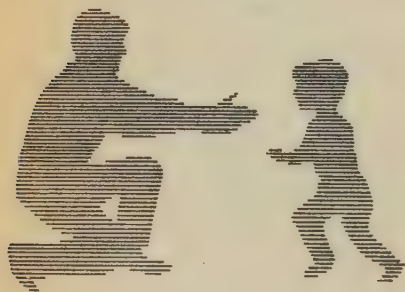
a special place in Christ's heart. Jesus said, *"Whoever receives one such child in My Name receives Me..."*



Sean McMannes

A bit later on in the Gospel of St Mark, He continued His remarks on the "uniqueness" of children, when He said, *"Truly I say to you, whoever does not receive the kingdom of God like a child shall not enter it."* (St Mark 10:15) Why this special blessing/status of children? Because children are different from most adults, that's why!

1. *Children are trusting.* Haven't you ever had a little child come up to you and start a conversation, as if you had been their friend "for life"? Kids trust! Sure, some of their trust gets them into trouble with untrustworthy people (who are mostly adults); but that says more about us adults than it does about the children. Merely because some folk ought not to be trusted does not negate the beauty of trusting; rather, it points to our fallen nature as humans (which, incidentally, is displayed more powerfully by adults than children.) Children trust; and that's a virtue, to be sure. But kids have a tendency to grow up, and with that comes not trust, but skepticism, fear, and distrust, many times. As some adults would say, "*Trust? That's kid's stuff!*" In real life you can't trust anybody!" In "real life" (heavenly life), that's partly right. It IS kid's stuff, and whoever does not receive the kingdom of God like a child will not receive it at all.



2. *Children are obedient.* On the whole, they are! You and I learned how to be disobedient as we grew older. For the child, when mommy or daddy says, "*Don't do that!*", more often than not the child obeys. But with age comes a change—the development of "one's own mind". And with that, many times, comes not obedience, but disobedience. Children, however, almost inherently obey. It's the adult who "makes up his own mind". Have you ever noticed how a trusting, obeying child is almost always happy?

3. *Children are dependent.* A newborn baby is totally dependent. So much so that they don't even know it. But, as time goes by, their dependency is realized, and so when they want affection, or feel "hungry" (and know that Mommy's within earshot), the crying begins. My little boy knows that he is dependent upon his mother and father to be fed, clothed, and loved. In a strange sort of "child way", he knows it, and he thrives on his dependency! But babies become children, and children become adolescents, and some adolescents even become adults. And, sadly, with those changes, many folk come to believe that they don't need others. That they are not dependent, but independent. With that belief comes a twisted life. No man is an island. You can't do it by yourself. You need me, and I need you, and we all need God. Children have a beautiful feeling for their



dependency. Would that more adults possessed the same.

4. *Children are simple* That is, their lives are not overly complex. Sean McMannes' life isn't at all complex. He plays a lot, "moans" and squeeks and giggles with his voice (trying to learn how to talk), pulls himself up and tries to walk a bit, looks at his mother and father with trust, love, and dependency written all over his face, and just generally enjoys life. That's not a complex life. How many adults are like that? With age, many people choose to live complex, multi-faceted, layered lives. But that type of life brings ulcers, hypertension, and coronaries. Do you know very many children whose lifestyle has caused them to have high blood pressure? Children's lives aren't complex, and in their simpleness they are blessed.



5. *Children are teachable.* Kids love to learn. Some of them learn something new every single day! Children are teachable. But kids do grow up, and along with that comes a reluctance to learn any more. There are many people (adults) who truly believe themselves to "know everything". Everything worthwhile, anyway. It's **NOT** that an "old dog" can't be taught, but rather that most "old dogs" don't **WANT** to be taught. On the other hand, children are very teachable, and they are, for the most part, joyous in their learning.

The things that I have mentioned are but a few of the reasons why children are so special to Jesus. It is because children are trusting, obedient, dependent, simple, and teachable that they can and do teach us how to be God's children, and inheritors of His kingdom. In Christ, you and I need not be a "victim" of life.

The story is told of an artist who spent years painting a rendition of the Last Supper. After having done the scene, he set out to begin painting the figures. Jesus was the first figure he did, and he used a young man with a face of almost transcendent beauty as the model. He finished the portrait of our Lord, and spent literally years on the work. Finally, it was time for the last figure to be done, that of Judas. He went into the lowest haunts of the city, looking for the most twisted,

depraved face he could find. He found his model, and used him for Judas. After all was finished, the model said, "You painted me before." The artist said, "I did?" He said, "Yes, you did. I sat for your Christ." Whether or not we live twisted lives is up to us. We are recipients of the gift of Jesus Christ. Christ makes all things new. Even "old dogs" like you and me. Start trusting God again. Obey Him. Recognize, accept, and rejoice in your dependency on Him. Throw away those things which

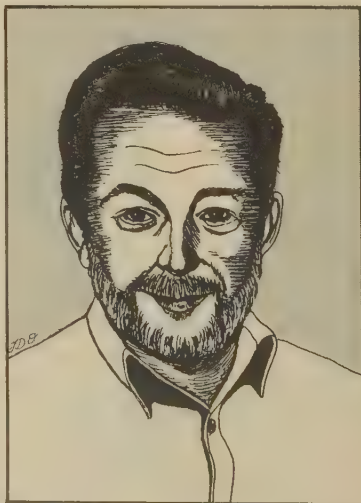
make your life overly complex. Become simple AND HAPPY again. And recognize that you just may not know everything there is to know about life. And yourself. In other words, find the child in you. And once you have found it, resurrect it! Become God's blessed child, once again. When you do, you are on your way. To God's kingdom. Now. And forever.

—From a Sermon by the Rev D. G. McMannes, Rector, The Verde Valley Episcopal Parish, Diocese of Arizona.

## TAD THANKS ITS THIRD EDITOR

God's Blessing on Gene C. Pruett, third editor of *The Anglican Digest*, who now looks forward, with his wife, to an expanding ministry of writing, publishing, and serving the Church through the ministry of the printed word.

The *editorial* offices of TAD have been moved to St Louis, MO (P.O. Box 11887, Zip 63105) where (no kidding) the graphic artist-in- residence is a young man whose Christian name is Tad! All other functions remain, as always, in the Red Barn on Grindstone Mountain at Hillspeak.



## ACCORDING TO —

● The Most Rev Edmond L. Browning, XXIV Presiding Bishop of the Episcopal Church in his installation address at the Cathedral Church of SS Peter and Paul, in the City and Diocese of Washington: The hopes and convictions of all will be honored. Do not ask me to honor one set of views and disregard the other. I may agree with one, but I will respect both.

● The Rev Gary K. Price describing the evangelical movement in the Episcopal Church at an Evangelical Education Society dinner in the see city of the Diocese of Pennsylvania: All else will fail unless once more the Church finds its identity in the Word of God. Some years back we were admonished to be careful lest we break away from our biblical moorings with over-infatuation with liturgy and ceremonial at the expense of the Word.

● The Rt Rev Alexander Stewart, V Bishop of Western Massachusetts: Jesus never asked us to do a job without showing us how ... when they thought they were out of loaves and fishes, He provided ... when they were out of hope, He provided ... when the wine was exhausted, He provided. That was His business, Who showed that the impossible was possible and, that

with God's blessing added, miracles can happen ... that ordinary people could undertake extraordinary journeys.

● The Rev James De Koven [1831-1879], priest and educator: We live in an age when cowardice in religious matters has been dignified into a virtue. Pray to God to make you bold to do His will. Be not afraid of the world's sneers or laughter. It will applaud you as long as you echo its own tone, but it cries out against prayer and obedience and penitence, and the ever-recurring Eucharist. Dare to believe in Christ, and the Church which is His Bride, and to practice what you believe.

● Charles M. Schulz, layman and creator of the Peanuts comic strip: There is one thing I learned a long time ago, and I don't suppose it has any guarantee, but it just seems that if you can hang on for a while longer, there is always something bright around the corner, or the dark clouds will go away and there will be some sunshine again—if you are able to hold out now.

● The Hymnal 1982 (No. 677, verse 3): Ye fearful saints, fresh courage take; the clouds ye so much dread are big with mercy, and shall break in blessings on your head.



● Harold L. Myra, President of *Christianity Today*: For some bizarre reason, our world's outrageous realities—from auto wrecks and the death of children to unemployment and broken homes—are the terrible workshop in which God touches persons and makes saints. Suddenly, at any turn, God is there.

● The Rev. Brad Hampton Pfaff in a sermon at the Church of St Mary the Virgin in the City and Diocese of New York: God does not love us because we are good; God loves us because we are His. Baptism is the sign and the covenant that we belong to God.

● George Gallup, Jr, Churchman and pollster: Spiritually committed people are the happiest people. They see God in personal terms as a loving, caring, forgiving heavenly father. They have a high level of self-esteem.

● John Gilbert, Parish Musician of St Matthew's Church, Ashland, Ohio: Many Episcopalians are concerned about the loud greetings and conversations which occur before services in many places. It was always very impressive to

me to enter an Episcopal Church and feel the sense of quietness and reverence that prevailed. Is this a custom we want to lose in the name of informality or fellowship? I would hope not!

● Rudolph Siebert, Director of Humanistic Studies, Western Michigan University: Religion told you where you were going and gave life meaning. Science and changing norms have taken over... There is no meaning in science. When people have no meaning they get bored. When they get bored they use drugs. We have massive drug use in our society.

● Albert J. Nimeth, author of *I Love You*: Marriage partners ought to be not only lovers but best friends. Every marriage has to maintain all characteristics of friendship. Out-and-out lying is not usually the big problem. What creates a problem in marriage is the failure to bring truth out in the open. Truth is the essence of marriage. A marriage is not strengthened by telling little lies, by hiding little things, by masquerading, by playing games. Every time truth is hidden, a chance to enrich the marriage bond is lost.

#### AMATERE GREETING CARDS

(A quality unit of Norman I. Walker Enterprises)

Designers Line of Greeting Cards  
for Card, Gift & Liturgical Centers,  
Bookstores, & Bazaars

Including Christmas Cards

NORMAN I. WALKER ENTERPRISES

International Headquarters, Dept. A

P.O. Box 1766 Tulsa, OK 74101 USA 918-584-4296

#### JOY CLASSICS, INC.

2411 Minnis Dr. Ste. 102

Fort Worth, Texas 76117

(817) 831-0729

RELIGIOUS VESTIMENTS OF QUALITY

Traditional & Custom Designs

Mastercard & Visa Accepted

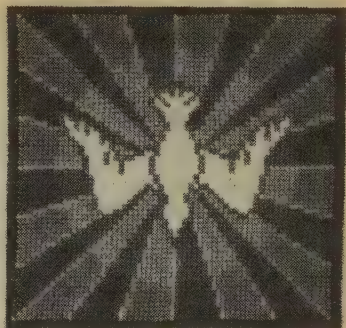
● Margaret Mead [1901-1978], Churchwoman, adventurer, and author, when told by a bishop that no one believes in Noah's flood anymore: Bishops may not, but anthropologists do!

● Lyle E. Schaller, Church growth consultant in the Winter 1986 *Leadership Magazine*: Don't write off the men's group! It is making a comeback in thousands of places. Hundreds of *new* congregations founded during the past decade report the men's fellowship is a vital element of the total program and the entry point for many new male members into the Church. The men's group continues to fill unmet needs in many congregations.



OFFER thy heart to GOD in a soft and tractable state, lest thou lose the impress of his fingers; lest by being hardened thou might miss both his craftsmanship and thy life.

—Irenaeus, Bishop of Lyons, C.202



## KAREN L. FORD

*Ecclesiastical Designs  
in Needlework*

P.O. Box 10097-D  
Scottsdale, AZ 85271

**BOOKS AND PATTERNS** for cross-stitch, needlepoint, crochet, candlewicking, smocking, embroidery, applique, altar linens, vestments, banner making, crafts, Christian symbolism, and more...

**KITS** for cross-stitch clergy stoles, ornaments, "stained glass"...

**SEND \$1.00** for catalogue, the largest selection of religious needlework designs available in the U.S.

## BY WILL AND DEED

\*ST BASIL'S, Tahlequah: \$34,000 from the estate of Leon Harbaugh, Cookson, Oklahoma.

\*UNIVERSITY OF THE SOUTH, Sewanee: \$750,000 from the Jessie Ball duPont Religious, Charitable, and Educational Fund to endow the Frank A. Juhan Chair of Pastoral Theology at the University's School of Theology, in tribute of the Chancellor who served the Episcopal Church and Sewanee for over 60 years. A \$25,000 grant from the Episcopal Church Foundation to endow the John M. Allin Scholarship Fund at the University's School of Theology, enhancing the scholarship fund given by William E. Walker and the Walker Foundation of Jackson, Mississippi, et al., honoring his episcopate.

\*SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston: Presented with a gift of \$52,000 from the Diocese of Northwestern Pennsylvania, as the fulfillment of a Venture in Mission project begun in 1980, to establish the Diocese of Northwestern Pennsylvania Adjunct Professorship in Small Church Ministry.

\*ST CATHERINE'S SCHOOL, Richmond, VA: A bequest from 1932 graduate Helen Weir Grif-

fith in excess of \$1,000,000, and will be used to create a Chair of French Language and Literature, to provide scholarships for boarding students, and to increase the school's endowment.

\*FORK CHURCH, St Martin's Parish, Hanover, VA: From the estate of Mary Helen Louise French and Virginia Hackett Pollard of Richmond, a bequest of \$91,000 to be used at the discretion of the vestry.

\*GENERAL THEOLOGICAL SEMINARY, New York City: A \$100,000 bequest from the estate of John F. Cooper, former Senior Warden of Grace Church, Newark, New Jersey. Grace Church received a similar bequest.

### PICTURE POST CARDS OF YOUR PLACE

Made From Your Slides,  
Photos, etc.

Kolorvue Post Cards  
Tell A Vivid  
Picture Story of Your Place  
and Its activities

Write for Folder A  
ARTVUE POST CARD CO.  
160 Fifth Avenue,  
New York, NY 10010

*Quality Since 1930*





## ELECTIONS AND APPOINTMENTS

**Colin Ogilvie Buchanan**, 50, Principal of St John's College, Nottingham, since 1979, has been appointed new Suffragan Bishop of Aston, Birmingham. He succeeds the Rt Rev Michael Whinney, the new Bishop of Southwell. A liturgical scholar, he is editor of "News of Liturgy", and has published booklets through Grove Books for the past fifteen years.

**A. Donald Davies**, 66, IV Bishop of the Diocese of Dallas from 1970 to 1982, and I Bishop of the Diocese of Forth Worth, will become Bishop for the Convocation of American Churches in Europe.

**George Russell Hatton**, 53, President of the Atlantic School of Theology at Halifax, Nova Scotia, Canada, since 1980, has been elected Suffragan Bishop of Nova Scotia. He served in the Episcopal Church in the U.S.A. from 1965 to 1973, and was Consultant in National Affairs for the Anglican Church of Canada from 1974 to 1977.

**Lawrence Edward Luscombe**, 61, Bishop of Brechin since 1975, was elected Primus of the Scottish Episcopal Church. He was ordained in 1963 in Glasgow. He favors the ordination of women to the priesthood, and describes himself as a "chastened optimist" concerning union with the Church of Scotland. **William J. Cox**, Assistant Bishop of the Diocese of Oklahoma, has been appointed Chaplain to Episcopal World Missions. In this capacity, he will minister to the spiritual needs of the trustees and individual missionaries.

**Daniel Swenson**, 57, Rector of St John's in the Wilderness, White Bear Lake, Minnesota, has been elected Bishop Coadjutor of the Diocese of Vermont, succeeding the Rt Rev Robert Kerr, who will retire in 1987. Besides a strong sense of pastoral concern, he brings an understanding of large and small congregations in rural areas.

**John Waine**, 55, Bishop of St Edmundsbury and Ipswich since 1978, has been named Bishop of Chelmsford, succeeding Bishop John Trillo, who will retire in September, 1986. He was Rector of Kirkby, Liverpool for six years, which is the largest parish in England. In 1975, he was consecrated Suffragan Bishop of Stafford, in the Diocese of Lichfield.

## CONSECRATIONS

**Nigel Simeon McCulloch**, 43, Archdeacon of Sarum since 1979, succeeded the Rt Rev Peter Nott, the

new Bishop of Norwich, upon his consecration as Suffragan Bishop of Taunton, by the Archbishop of Canterbury, in Gloucester Cathedral, 29 January 1986.

**Douglas E. Theuner**, 47, Rector of St John's Church in Stamford, Connecticut, was consecrated Bishop Coadjutor of the Diocese of New Hampshire, succeeding the Rt Rev Philip A. Smith, who will take a sabbatical leave until his formal retirement in 1987.

**Geoffrey David Jeremy Walsh**, 55, Archdeacon of Ipswich since 1976, was consecrated Suffragan Bishop of Tewkesbury by the Archbishop of Canterbury in Gloucester Cathedral on 29 January 1986. He succeeds the late Rt Rev T.C.J.R.H. Deakin.

---

Our Father of Christ, with whom nothing passes unnoticed, hear my prayer today. Let your servant hear your wonderful son. Guide my steps along your ways, O God of ours, through Him who knows You because He was born of You: Christ, the King who has freed men from all their miseries.

—St. Gregory Nazianzen

---

## BURIALS

✠ **The Rev Canon Donald Glenn Lawrence Henning**, 78, from 1966-1975 rector of the Church of St. Michael and All Angels in the City and Diocese of Dallas. Although retired in 1975, Canon Hennings established in 1983 the Episcopal Downtown Ministry which provides a regular liturgical and sacramental schedule in the urban business district. A Requiem Eucharist was celebrated on the Eve of the Holy Name of Our Lord Jesus Christ at St. Michael and All Angels, with interment at the Bishop Mason Mausoleum.

✠ **Arthur Zabriskie Gray**, 70, for many years legal counsel and secretary for the board of The Episcopalian, December 10 in Tavenier, Florida. He became legal counsel for Church Magazine Advisory Board in 1961, helping with the intricate details when that year's Convention created The Episcopalian. He was later a director and secretary of the board and for many years was lay vice-president of New York's Seaman's Church Institute.

✠ **The Rev Dr Powell Mills Dawley**, 79, professor of ecclesiastical history at the General Theological Seminary 1945-1971, Sub-dean 1954-71, and professor emeritus and Canon to the Bishop of Maine from

1971 until his death July 10, just one week after the death of his wife of 45 years, Dorothy Wainwright Knapp Dawley. Burial was from St Paul's Church, Brunswick, Maine.

✠ **Prime F. Osborne III**, 70, prominent Churchman and attorney, from St Mark's Church, Jacksonville, Florida. Mr Osborne was active in Church and civic affairs and had received three honorary degrees, including one from the University of the South. In an address to young Jacksonville business executives, Mr Osborne told them that "you are your brother's keeper, and if you believe this biblical admonition, your Christian duty will lead you to answer the call of community service."

✠ **The Rev Bernard A. Helmsley**, 75, rector of St Andrew's Church, Staten Island, New York 1945-1975, from St Andrew's Church, 11 February 1986.

✠ **Lucie Culver Gould Bayne**, widow of the late Rt Rev Stephen F. Bayne, September 5. Mrs. Bayne had created her own ministry in the areas of Bishop Bayne's extensive work, especially at the General Theological Seminary which he served as Interim Dean until his final retirement. Mrs. Bayne was an active Companion of the Holy Cross. A Requiem Eucharist was celebrated September 9 at her home parish, Trinity Church, Seattle. Burial was at the Church of the Intercession, New York City.

✠ **The Rt Rev William R. Moody**, 85, III Bishop of Lexington and rector of the Episcopal Theological Seminary in Kentucky... Author and poet, artist and architect, and vigorous defender of the Faith. The Burial Office was read December 23 at Christ Church, Lexington. Burial was in St Hubert's churchyard in Clark County, Kentucky.

✠ **The Rt Rev Addison Hosea**, 71, IV Bishop of Lexington, whose love of his diocese was well known. He was often heard to say, "I've never met the bishop with whom I would change places." A Requiem Eucharist was celebrated December 17 at Christ Church, Lexington, with Burial in Lexington.

✠ **Elizabeth Wood Lee Bell**, widow of the Rev Canon Bernard Iddings Bell who served as Warden of St Stephen's College [now Bard] from 1919-1933. During their years at St Stephen's, the entire Bell family made an enduring and positive impression upon the student body. A Requiem Eucharist was celebrated at the Chapel of the Holy Innocents, Bard College, February 14.

**THE MISSION BOOKSTORE**  
**NASHOTAH HOUSE SEMINARY**

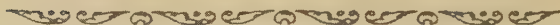


**NASHOTAH, WI. 53058**  
**414 - 646 - 3371, ext. 62**

**Church and clergy**  
**discounts available**

**Mastercard & Visa accepted**

# WE RECOMMEND



§To clergy and laity interested in developing a deeper spiritual life: Beginning its fourth year of publication, *PILGRIMAGE; A NEWSLETTER OF CHRISTIAN SPIRITUALITY*, may be just the spiritual aid to meet some of your needs. The Rt Rev James W. Montgomery, Bishop of Chicago, succinctly describes this newsletter directed toward the layman: "It capsulates, briefly but clearly, the Christian understanding of spirituality and the moral life. Each issue can form the basis for a searching meditation or quiet time." One of its readers also shared that upon the first reading he may not think a certain subject is applicable to him, but "As it tumbles around in my mind over the weeks, I notice how much of the material has made it into my daily thinking." Individual subscriptions are available for \$10 a year (10 issues), or \$18 for two years; bulk rates are also available. For more information write: Pilgrimage Press, 3227 West Clearfield Street, Philadelphia, PA 19132.

§To aging communicants, their families and priests. The Episcopal Diocese of Lexington's Commission on Aging has published a manual that serves as a guide to addressing the needs of the elderly in their book,

*THE CIRCLE OF LOVE, THE FULLNESS OF YEARS: A MANUAL FOR AGING MINISTRIES*. This is a practical how-to-guide that offers a starting point for implementation and development of the special ministries towards our senior members. The manual is available through the Episcopal Diocese of Lexington. Commission on Aging, P.O. Box 610, Lexington, KY 40586. The \$2.50 cost includes postage and handling.

§For all persons who wish to further develop their prayer life: The Anglican Fellowship of Prayer has made available four publications that may serve as prayer resources. All of these books may be ordered from the AFP Bookshelf, P.O. Box M, Winter Park, FL 32790. *THE ANGLICAN CYCLE OF PRAYER* provides the lay person a guide to prayer for dioceses, bishops, and concerns throughout the Anglican Communion. Complete with maps, it aids in focusing prayer to worldwide subjects. The \$2.50 price includes postage. *ONLY A PRAYER AWAY, FINDING A DEEPER INTIMACY WITH GOD*, by the Rev John Guest, serves as a month long devotional for individual or group study. He raises questions for reflection and discussion, both with the



goal of becoming more familiar with God. The price is \$5.95, plus \$1.00 for postage. The classic, *WITH OPEN HANDS*, by Henry Nouwen is now available in this popularly priced paperback format that details the approaches possible to open up our prayer life. The price is \$1.95, plus \$.50 for postage. *AFP'S PERSONAL PRAYER NOTEBOOK*, already in its second printing, continues to be in great demand. This book is in a loose-leaf form, and makes convenient a daily discipline of prayer and instruction. A tab system allows quick reference to the facets of prayer: 14 psalms of praise, prayers of thanksgiving, a method of self-examination based on the Ten Commandments, and an aid with your intercessory prayer list and prayers of petition. The price is \$9.95, plus \$1.50 for postage.



§To the visually handicapped. The National Association for Visually Handicapped presented its Distinguished Publishers' Award to the Walker Company for its consistently high quality of publications printed with the visually impaired person in mind. These large print inspirational books cover a wide range of topics and new titles are released annually. As an example, titles offered in the fall of 1985 included: *PRAYERS AND PROMISES FOR EVERY DAY FROM THE LIVING BIBLE*, with Corrie Ten Boom; *THE ROAD LESS TRAVELED: A NEW PSYCHOLOGY OF LOVE, TRADITIONAL VALUES AND SPIRITUAL GROWTH*, by M. Scott Peck, MD; *INNER HEALING: GOD'S GREAT ASSURANCE*, by Theodore E. Dobson, and *THE IRRATIONAL SEASON*, by Madeleine L'Engle. To receive a complete listing of books currently offered write: B. Walker, Walker and Company, 720 Fifth Avenue, New York, NY 10019.

---

A letter from a boy in boarding school: "Dear Mum, Last week the Bishop came for Confirmation. I could see him well from my seat in Chapel. Now I know what a crook really looks like."

—*Christian Crackers*

---

# HOPE begins HERE



The boys and girls who come to us are full of fear. They're homeless. Often, they've been abandoned or physically and emotionally abused. They've quit hoping things will get better.

At St. Jude's Ranch for Children things do get better and so do the children. They smile again. They laugh again. **THEY HOPE AGAIN.**

Our work is soul nurturing. It takes time, money and your help. We don't have fund raisers. We have people like you who make donations. Mail your tax deductible donation or request for information to:



P.O. BOX 985  
100 ST. JUDE'S ST.  
BOULDER CITY, NV 89005-0985



# QUARTER WATCH

CONGRATULATIONS to the Daughters of the King, a lay order for women in the Episcopal Church, on their 100th anniversary of service to Christ and His Church.

SPCK/USA: The Society for Promoting Christian Knowledge was founded nearly 300 years ago in England and today is the oldest Anglican missionary society in existence with projects in 115 countries. SPCK/USA was established in the United States at the University of the South in 1983 as a servant of the Episcopal Church in mission outreach. SPCK/USA is now publishing its first book, *Crossroads are for Meeting*, an examination of Anglican theology of mission in today's post-colonial world.

THE LIVING CHURCH, the national Episcopal weekly news-magazine with headquarters in Milwaukee, is moving to the Cathedral Church of All Saints in that city,

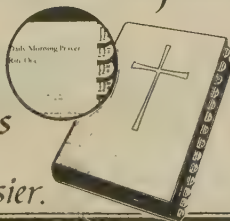
occupying the former convent of the Sisters of the Holy Nativity. The Rev H. Boone Porter is editor.

A SPANISH-BORN QUEEN divorced by Henry VIII was commemorated 450 years after her death as a woman "shabbily treated" by both her husband and history. People crowded into the 868-year old Anglican cathedral at Peterborough for a ceremony beside the tomb of Catherine of Aragon.

THE AMERICAN BIBLE SOCIETY announced in February that a \$6.7 million formal agreement has been signed between the Amity Foundation, the United Bible Societies, and Nanjing Normal University to provide printing of Bibles and New Testaments for Christians in the People's Republic of China. The American Bible Society was founded in 1816 to fulfill a single purpose: to help people obtain Scriptures in their own language.

## An EASY to find INDEX GUIDE

Find  
References  
Faster  
and Easier.



CONTAINS 27 INDEXES  
FOR THE BOOK OF  
COMMON PRAYER: The  
Offices, Daily Devotions,  
The Collects, Holy Eucharist,  
Most Pastoral Offices, Every  
25th Psalm, Prayers, The  
Lectons and more.  
Bible index available - \$3.49

for The BOOK of  
COMMON  
PRAYER

\$2.95 MI res  
add 4%

INDEX GUIDE Co.  
P.O. Box 105  
Laurium, MI 49913

ST BARTHOLOMEW'S CHURCH, the 729-year old parish church in Covenham, England, may be reborn in Orange County, California. The Episcopal parish of St. Matthew's-by-the-Sea in Corona del Mar wants to move the limestone edifice, declared "redundant" by the Church of England in 1978, as a demonstration of our Church's heritage and tradition in California's "high-tech ultramodern environment with its high-tech, ultramodern Christianity."

ANGLICAN CHILDCARE programs, developed through the Presiding Bishop's Fund for World Relief, have received strong affirmation with the signing of an historic five-year agreement between the Ethiopian government and the

Church. The Rev Canon Samir Habiby, Director of the Fund, reported that children in the first such center, St Mary's, have made great strides in recovering from starvation and that they appear healthy and happy. Two additional sites are under consideration for the expansion of the program.

THE RT REV MARK D. W. PAE, Bishop of Taejoen, will be in the United States on an extended visit the winter of 1986-1987. Prisoner of war in the North Korean invasion in the 1950's and graduate of Nashotah House, the bishop is a well-known and highly respected preacher and retreat leader. If you are interested in his being of service to your parish or diocese, please

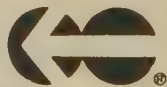
ANNOUNCING

## THE SERVICE AND THRIFT PROGRAM

The only service-oriented and thrift-conscious local, intra-state, interstate and international relocation program especially designed to meet the unique needs of the relocating Episcopal priest and Episcopal lay professional.

Endorsed by over sixty Episcopal dioceses, as well as Episcopal seminaries, high schools, hospitals, and other Episcopal organizations and institutions, *The Service and Thrift Program* fulfills your special needs whether you're moving across town or across the oceans.

*The Service and Thrift Program* is available only through Mr Roland C. Higgins, Jr., National Account Executive in Charge, at Cord Moving and Storage, agent for North American Van Lines, phone 314-291-7440 or 1-800-325-4332. Your questions concerning details are welcome.



C O R D MOVING & STORAGE, Inc.  
4215 Shoreline Drive • Earth City, MO 63045



contact the Rev Claude Price, Anglican Church in Korea, Box 22, Taejon 300, Republic of Korea.

PROVIDING PARLIAMENT HAS NO OBJECTIONS, women deacons soon will take their place for the first time in the ordained ministry of the Church of England. There have been "very strong feelings amongst deaconesses both for and against the use of clerical collars." Wippell's, the leading tailor for the clergy, has developed a women's line.

THE TRADITIONAL 4 O'CLOCK TEA BREAK in the Communication office at the Episcopal Church Center now is announced by the ringing of a small brass ship's bell. On the day it was first used, one of the staff members just had to say it: "Ask

not for whom the bell tolls; it tolls for tea."

NINTH AND TENTH GRADERS from St. Andrew's-Sewanee School have received a grant from the Tennessee Academy of Science for work which they have begun on an archaeological dig on the school's campus. So far, the boys have found pottery, arrowheads, and some primitive tools, all over 2,000 years old.

SEABURY PRESS has been taken over by Harper and Row. The Episcopal book-publishing enterprise was sold to Winston Press two years ago, and now the entire operation has been sold by the parent company—CBS—to Harper. Seabury authors include James Cone, Jacques

## Christian Tradition at its Best . . .



You have enjoyed our cross collection so much that we have added four new **CROSS NOTES** designs. Our exclusive collection reflects the diverse heritage of cross forms in Christian history.

Our third series of crosses is printed in deep burgundy ink on ivory writing paper. The folded notes measure 4 1/4" x 5 1/2" and come with matching envelopes.

If you write personal notes or know people who do, you will find **CROSS NOTES** a welcomed addition to your stationery collection.



Catalogue of other fine stationery, postcards and liturgical calendars sent free on request.

### New Cross Notes Assortment

24 notes and envelopes - \$9.95 post paid.

### Complete Cross Notes Collection

36 notes and envelopes - 12 cross designs  
save 20% - \$12.95 post paid.




**C. E. VISMINAS**

Dept AD-9, 422 Hastings St.  
Pittsburgh, PA 15206

Ellul, Martin Marty and Alan Paton.

TRINITY CHURCH, Diocese of New York, has voted to divest all stocks in companies doing business with South Africa. The decision affects \$10 million of the Wall Street church's \$50 million investment portfolio. The divestment of stocks will be coupled with an increased commitment by the church's grant-making arm to fund church groups in South Africa working against apartheid. The sum of \$200,000 already has been committed to the Anglican Diocese of Johannesburg, which is headed by the Rt Rev Desmond Tutu.

WINTER PARK, FLORIDA was the setting for a meeting of various leaders of spiritual renewal movements within the Episcopal Church—with representatives of the Evangelical, Charismatic and Anglo-Catholic streams working together. Among the 90 participants were the Rt Rev



## CHURCH TIES

EPISCOPAL shield woven on Navy or on Burgandy. Or shield of: ANDREW/CHRIST/GRACE or TRINITY on Navy. Ideal gift. \$18 incl. gift box/ship. Brochure avail.

Box 1445, Tryon, NC 28782 803-457-4613

Alden Hathaway of Pittsburgh, the Rev John R. Throop of Christ Church, Shaker Heights, Ohio and the Rt Rev Michael Marshall, St Louis

GUYANA'S GEORGETOWN CATHEDRAL, the largest wooden church and cathedral in the world, is having problems. Guyana's Cathedral was built in 1889 from indigenous hardwood. Today it needs half-a-million pounds to renovate it to its former glory. The Venerable Derek Goodrich, the Dean of the Cathedral, hopes that 80 percent of the costs will be raised locally and an appeal launched at Lambeth Palace in June should raise the remainder.

### VISIT SOUTHERN ENGLAND

September 13 to 26, 1986

The Rt Rev Michael Marshall, historian, musician, author, noted speaker and Director of The Anglican Institute will be the guide and lecturer throughout a tour of Southern England.

You can gain new perspectives on the history of England and the Church of England. Stay in fine country manor houses and The Ritz in London. Canterbury Cathedral and Westminster Abbey are two of the places of interest you will visit on this small privately conducted tour.

For more information, contact The Anglican Institute, 6330 Ellenwood Avenue, St Louis, Missouri 63105. Telephone: (314) 721-1570.

OUR-FACE-IS-RED DEPART-  
MENT: Apologies to Mr Eugene L.  
Rodgers, donor of the memorial  
chalice dedicated at Christ Church  
Cathedral, St Louis. Rodgers mysteri-  
ously became Rhodes on the way  
to the printers, an error which we  
sincerely regret. Mr Rodgers is the  
Historian and Archivist at the beau-  
tiful English gothic Cathedral in the  
newly bustling downtown of that see  
city.

SEABURY-WESTERN THEOLOGI-  
CAL SEMINARY has undertaken a  
major fund-raising project to honor  
the memory of the Rt Rev William  
A. Dimmick [1919-1984]. A strong  
supporter of theological education,  
Bishop Dimmick served as Interim  
Dean and President of Seabury-

Western in 1983-1984. At the time  
of his death, the Bishop was enter-  
ing a new ministry in the Diocese of  
Alabama. The planned memorial is  
designed to be a fitting tribute to  
Bishop Dimmick's ministry and one  
which will continue to honor him  
and to serve the Church he loved.

---

Here in the body pent,  
Absent from Him I roam  
Yet nightly pitch my moving tent  
A day's march nearer home.  
—Montgomery

---



Some like-minded souls are seeking names of per-  
sons who would join "Friends of Saint James—  
The American Church in Florence, Italy"—  
persons who would feel a real commitment to this  
worthy cause. If you are such a one, please com-  
plete and mail the coupon.



Friends of Saint James  
c/o Mrs James Simpson  
35 East 72nd Street  
New York, NY 10021

I am interested. Please send details.

-----  
Name

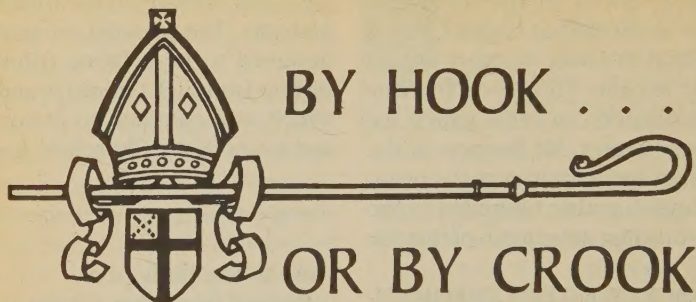
-----  
Address

-----  
City, State/Province, Country, Postal Code

Phone: (       ) -----







GOD'S *LAST* WORD is good news. But, as Frederick Buechner reminds us: "The gospel is bad news before it is good news." It is bad Friday before it is Good Friday. For the joke is that we discover the good news all among the bad news. "It is the news that man is a sinner, to use the old word, that he is evil in the imagination of his heart, that when he looks in the mirror all in a lather, what he sees is at least eight parts chicken, phoney, slob. That is the tragedy. But it is also the news that he is loved anyway, cherished, forgiven, bleeding to be sure, but also bled for. That is the comedy." So on the day of Resurrection, Jesus always shows us his scars. He is not ashamed of those *scars*—on the contrary, they are the very stuff of which resurrection stars are made.

Yet it is hard to cast Peter in the roll of a resurrection star! "The Lord is risen. The Lord is risen indeed, and has appeared to Simon." "To whom did you say? Not old Simon?" Yes. And here is the real resurrection surprise—even to old Simon—that old Simon who is to become the new Peter. The tragedy of old Simon, son of Jonah (literally "son of a fluttering dove") is that he dithered at just that moment when some rock-like stability was most needed. He let down his best friend in his hour of need. Maundy Thursday night, and all that. That self-same old Simon, who is now cast in the comedy of the new Peter, is the rock-man on whose faith the Church of the resurrection will be built. You must be joking!

Does the Church live today as a sign of that resurrection? Or do we try to build the Church on the neutral territory of nice people, play-



ing at a nice world, finding ourselves deeply shocked and mortified by the wounds, scars, and failings of frail humanity? Have we really got a gospel to proclaim: good news for broken men and women living on the edges of life, all among the garbage of sin, defeat and disease?

Or is our gospel so antiseptic, almost as well polished as the brass and pews in our churches, that we fail to fulfill the mandate of Jesus Himself: "The Son of Man came to seek and to save the lost." When Bishop Noland of Louisiana was told of a church where the worship was rather high and regarded as "extreme", he replied, in his lovely old Southern accent: "When I think of what the Lord Jesus Christ has done for me, I don't think anything I could do for Him would be too extreme!"

The challenge of our Church today is quite simply this. "Are we extreme enough to be able to speak to a generation which in so many ways is 'in extremis'? Or, are we just the bland leading the bland?"

—The Rt Rev Michael Marshall, Episcopal Director



The Anglican Digest  
HILLSPEAK  
Eureka Springs, AR 72632-9705

Dear TAD:

Please keep/add me on your mailing list. Enclosed is my tax-deductible contribution of \$ \_\_\_\_\_. (see page 16)

\_\_\_\_\_  
(Name)

\_\_\_\_\_  
(Address)

\_\_\_\_\_  
(City, State/Province, Country, Postal Code)

\_\_\_\_\_ Check here if you are enclosing names of others you wish to receive *The Anglican Digest*.



# The Anglican Digest

Hillspeak • Eureka Springs, Arkansas 72632-9705

FORWARDING AND RETURN  
POSTAGE GUARANTEED

Non-Profit Org.  
U.S. Postage  
PAID  
Eureka Springs  
Permit No.